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the doctrines of *laissez faire* and ethical hedonism, although these philosophies are now bankrupt and are bankrupting our American democracy. To the author, the most immoral thing in our social system—or our social anarchy—is that Machiavellianism which subjects all social policy to the test of economic opportunism and the plunderbund of greed operating under the shibboleths of individual liberty and states' rights. Over against this tendency he places the standard of liberty as a means, not as an end; individual liberty itself is not found in individualism and particularism but in social control and nationalism. He points out that the conflict of the future is not to be between individualism and nationalism, as it has been for more than a century, but between nationalism and socialism, and that only the hearty support of the rule of all the people over their institutions through a scientifically regulated social control can check the growing tendency of the people to seek protection from vested interests in socialism.

The author is scarcely justified in finding, as he does, that Hamilton was the originator of all the good and Jefferson of all that is evil in our modern conflict between social control and anarchy, nor can we agree with his assumption that the parties to the present conflict can always be labeled with accuracy. But his central insistence upon the superiority of a democracy of conservation and social control over the disintegrating tendencies of a democracy of individualism is almost a new departure in our writing on socio-political questions; and it is as commendable as it is new. Despite the numerous evidences of hasty writing and the fact that there are more references to the Greeks than is necessary, the author has hit upon what he is justified in considering our most vital social problem—that of injecting order into and of eliminating waste from the social process. That the solution lies in the general direction of the author's argument can scarcely be doubted.

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*Lame and Lovely.* Essays on Religion for Modern Minds. By FRANK CRANE. Chicago: Forbes & Co., 1912. Pp. 215. \$1.00.

The author, well known for his previously published books and many writings in newspapers and magazines, has presented in this volume a collection of forty-five short essays which he calls "Preachments to the common folks."

These essays deal in a fragmentary manner with some of the mooted questions of the religious and social life. They have no definite plan and coherence, and no clear-cut argument.

The work abounds in original, catchy statements, and scrappy bits of philosophy, which, though containing an element of helpfulness, do not exert a wholesome influence upon the general reading public. The attempt to be attractive in dealing with these thought problems of the masses has resulted in sensationalism, and in much misstatement, overstatement, and contradiction.

Such a book may be inspirational, if by inspirational we mean that sort of dynamic and abiding power which the author attributes to Christianity apart from objective expression, but its real social value is to be seriously questioned.

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